li Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

776 782 *Buri devi.* "Bad Goddess." Sometimes this is made a male and called Bura Deo. It is probable that this is connected with the chief Gond deity, Buradeo. This deity is not widely worshipped among the Kols, but should a sacrifice be necessary she prefers a female kid of reddish colour.

Chandika. This deity is said to have one body and two mouths, one in the front and the other in the back, and is a form of Kali.

Chithra devi. Goddess of torn clothes. This deity is worshipped in connection with the new moon, when a piece of torn cloth should be offered her, good clothes held up, or some cloth tied to a Tamarind tree. In this manner she helps one to get new clothes.[1]

[241 184] *Dhartimai.* The goddess of the earth. Worship and ceremonies in connection with this deity are observed at the time of ploughing and threshing, but only by the agricultural Kols. A *hom* offering is all that is usually given her. Probably she is related more closely to the Hindu pantheon than are those requiring a bloody offering.

[773] *Jalni.* Some Kols claim that Jalni is the Creator of the universe. This may refer to Jalpati, the Hindu deity presiding over water. The Kols have the legend that before there was an earth all was water. Jalni, however, is not much worshipped by Kols.

[778] *Jogni devi.* Frequently called Jognimai, is a goddess who particularly cares for children. The picture shows a shrine outside the home.[2] The pole above has black bangles and drops of *ghi* may be observed at the base. When children are ill, or in danger, or

[751] affected by the power of evil spirits, Jognimai should be propitiated. At the time of a smallpox epidemic, one of the parents offers her a cocoanut and pours water over her shrine, in order that she may not allow the smallpox to attack the children.

[496] A Kol who worked on the railway claimed that it was Jognimai that caused the locomotives to run. He would often make an offering to her just before the locomotive started.

Kalimai. Kalimai is very popular among all the lower classes, and the Kols have also accepted her. While they do not give her the chief place, which is usually given to Shardamai, yet she is said to be one of the six sisters of Shardamai. It is not customary for Kols to

[778] have a shrine to her alone. When she is worshipped, it is at the village shrine along with the other deities such as Khermai, more generally

[822] worshipped by Kols of the village. Her colour is black, and black in a flag over a shrine indicates that she may be worshipped there. She should be offered darkish-coloured cocoanuts, or if animal sacrifices

1 See page 131.
2 See plate xxii.

1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

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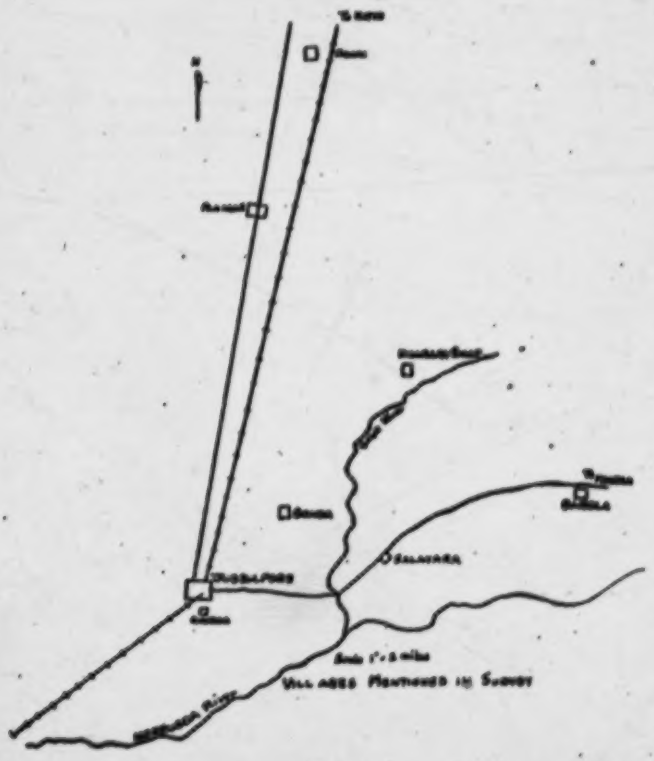

Fig. 30.

464 and family and is resold for ten pice, just double the amount he paid
434 for it. Another Kol, acquainted with brick-laying and general re-
[439] pairing, earns twelve annas per day when work is available. A few
in Barela deal in *tendu* leaves and sell the same to contractors from
[556] Jubbulpore. There was only one Kol in Barela whom the other Kols
considered wealthy. "Wealthy" was defined as the possession of
[427] ornaments, animals, and some money. The rent for land about Barela
varies considerably as it is not all of equal value. Two Kols, however,
were payng at the rate of Rs. 4-10-0 per acre.

333 At Deori we found that the Kol colony was mostly employed in
464 the tile factory where they are paid by piece work and receive
434